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LUTHERAN MEN

Typical Ministerium Meeting in Liberia

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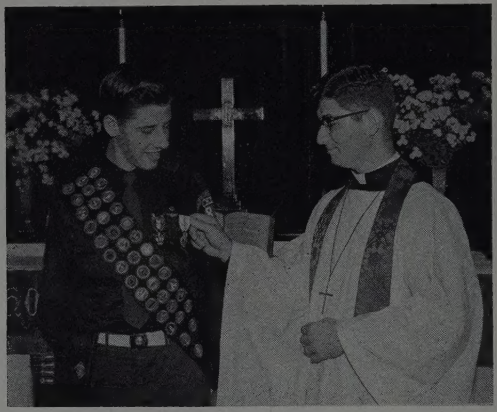
Receives Eagle and Silver Award Badges



H. Watson Kluttz Jr. (left) made Scouting history in Cabarrus County, N. C., on Augus 24th by being the first Boy Scout ever to receive the Silver Award of Explorer Scouting and th Eagle Scout Award at the same time in the Central North Carolina Council.

The Rev. Roy L. Trexler, pastor of Prosperity Lutheran Church, Route 2, Concord, presente the awards in church after the 11:00 o'clock service. Watson's mother pinned the badges o her son's left shirt-pocket, and in turn she received a miniature eagle on a necklace fro her son.

Scout Watson is a member of Troop 84, sponsored by the Brotherhood of Prosperit Church. He has 62 merit badges and several other awards in conservation and in Explore Scouting. He is working on the Pro Deo et Patria Award.

The son of Mr. and Mrs. Hugh W. Kluttz Sr., Route 3, Concord, Watson is a junior i Mt. Pleasant high school. He is active in church work and teaches in the weekday churc school.

—Roy L. Trexler

LUTHERAN MEN

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SEND HERE ALL NEWS, ARTICLES, AND STORIES FOR PUBLICATION.

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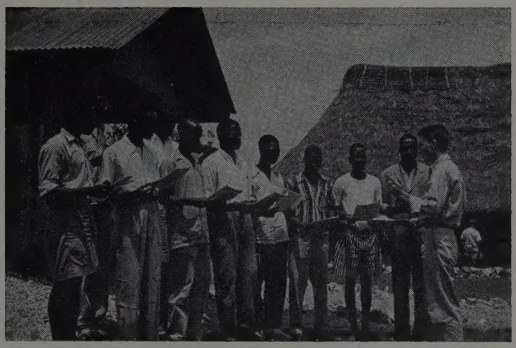
News From Liberian Missionaries



Missionary Gerald Currens and a group of specially trained lay workers in Liberia. These laymen are paid full-time evangelists, teachers and helpers.

Ten years ago had any of you wanted to visit the Lutheran Mission work in Liberia, a tour of the various stations would have been arranged for you which would have involved about two months of your time, most of it walking. Five years ago, such a tour would have taken perhaps twenty days, with a good bit of it done by jeep on questionable roads.

Today, it would be possible for you to visit every main station in one day's time (true, for only a few minutes at each place). The big difference? The mission airplane, Frank Gilman II, our new Cessna 182, which was made possible by gifts from friends in America.

For the plane and our capable missionary pilot, Bill McKay, we shall never cease being thankful. The variety of jobs that it accomplishes for our work here are endless. It carries everything, from mail, fresh eggs, building supplies, vehicle repair parts, medical supplies and luggage to personnel, both missionary and Liberian. With this kind of improvement in communication we are beginning to see the emergence of a unity among Lutheran Christians in Liberia which we hope is the preface to a new era in our church here.

At Muhlenberg, thirty miles inland from Monrovia, for many years the main concentration of our work here, and the site of our Lutheran Training Institute, this past year has seen 88 students enrolled, the largest number in LTI's history. Eleven students will graduate this year with goals of teaching in our church schools, Cuttington College work, nurses' training, and two to continue on for the

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added year of the Christian Workers Course. Two students are finishing the present Christian Workers Course, one to go into Kpelle literacy work, and one to teach in one of our church schools. Within the next year the present location of our Lutheran Training Institute will be moved to Salayea, almost 140 miles into the interior, where a contractor has been engaged to complete the construction underway on the buildings there.

At Totota (another of our main stations), a new district school has just been completed, consisting of dormitories, classroom space, auditorium, dining hall and two teachers' residences, in less than six months' time. Several years ago we would have thought of this project in terms of years. Over half of the baptized membership of the church in Liberia is resident in the large area served by this district school.

At Kpolopelle, the Liberian pastor who is also acting president of the Church in Liberia, has baptized 169 people and confirmed 16 in the past year. A new classroom building for the district school there is planned for construction this next year.

In the Sanoyea area, probably most widely known in the States for Ma Jensen's "nursery," policies are being established for the placement and adoption of the children into Liberian Christian homes, wherever this proves to be feasible. The Sanoyea area was recently the scene of a spectacular fire which broke out in the thatched-hut town of Ngumei, where a little chapel stands as the focal point of worship for a new congregation. Fifteen Christians lost their homes. The fire almost surrounded the little chapel but never touched it. Word of the fire spread to the Christians in the Lutheran Church here. The response was immediate and refreshing. Money is scarce in this land, but nineteen congregations sent relief gifts ranging from a bucket of rice to an $80 contribution. The people had never quit seen love in action like that and the testimony of the relief work has spread faster than the fire.

Included in the Sanoyea area is the Palakwele clan, which 17 years ago had never heard of the Saviour. Ten years ago there were still only 17 Christians. Today, among approximately 4300 people scattered in 14 villages, there are almost 500 baptized Christians and only one village is without regular Sunday worship. There are 65 Christians who have learned to read their own dialect and so are able to use the Gospel of Mark in Kpelle. But there is still no resident pastor for this large parish and unschooled laymen are the leaders of the worship services.

The people of Kelebie congregation, also in the Sanoyea parish, are constructing an airstrip so that their pastor can visit them at least monthly. Kelebie town is 15 miles walk from Sanoyea station. At present with 36 preaching points to reach and some of these as much as two days' walk, the pastor is hard put to visit quarterly. Airstrips centrally located can triple the effectiveness of the pastor. Kelebie Christians are working voluntarily at this project.

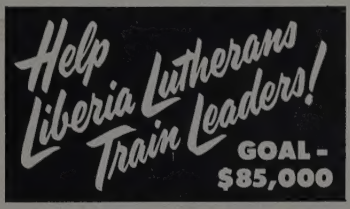
In the Belefanai district, there are approximately 1200 baptized persons, 600 confirmed members of the church, 400 communing members and 500 school students. Because of an emergency (these get to be almost

utine here) the missionary pastor Belefanai Parish was transferred, aving no resident missionary. The berian staff, however, has accept- added responsibilities and is con- nuing the work with the four con- egations and seven preaching ints, the congregational, parish d district schools. In Fokwele, here an established congregation is rved by a Liberian pastor, for the st time a "permanent" church ilding is being constructed without questing funds from the Board of reign Missions. Funds for materi- s were all raised locally and the tal labor has been given volun- rily.

In Zorzor, in Loma country, our rk furthermost in the interior, a ong school system is being estab- hed. This year the Zorzor school d an enrollment of nearly 250, 70 whom were resident boarders. Of e 17 who graduated from the ghth grade, all hope to continue eir education. In Fisebu, a large wn in the Zorzor area, the congre- tion is planning to build their own urch this year. New work has been rted in Zukaulaubu with 24 people rolled in the baptism class. During tour of the interior for government bal council meetings, the President Liberia, the Honorable William S. Tubman, took time to visit our hool and hospital and church at rzor and was a guest of honor ong with other of his officials at a nner given by the missionary and berian staff of the Zorzor district.

In Wozi, home of the Loma Week- , where the mimeograph reigns as ng, an excellent literacy program is ing conducted by the missionary aff. Expansion of the literacy work

EPIPHANY 1957



has begun this last year in the Firestone Plantation among the Loma workers there, which is soon to be followed with evangelistic work. Five missionary students are on language study in Kpelle area and it is hoped that two will be qualified to go into literacy and translation work when they are finished.

In Monrovia, the capital city, St. Peter's congregation is in the process of constructing a beautiful new church building. In the 95 years that Lutheran missionaries have been in Liberia, Monrovia has never had a Lutheran church. The congregation itself was organized seven years ago and has been worshipping in rented quarters. The total cost of the church will be over $40,000, half of which will be assumed by the Lutherans in Liberia. To the people of St. Peter's in Monrovia, it will mean a great deal

Layman David Mulbah and his family, who live in Totota. Mr. Mulbah is a trained medical assistant who runs a dispensary.

of sacrifice and hard work. The average family earnings of the members is probably less than $50 a month.

In the medical work of our Church, definite plans are being made for the construction of the new Phebe Hospital in the interior near Cuttington College. Lutherans are taking responsibility for construction and operation, but will be aided in personnel and operation by Episcopalian and Methodist groups in Liberia. The government has also promised some aid toward construction and operation. The primary purpose will be to train Liberians for work in the medical profession. Our present hospital at Zorzor will then assume the purpose for which it was constructed, a maternity and midwifery center. Of our four dispensaries, three are staffed by Liberian personnel. Roland Payne, who recently returned after seven years of study in America, has joined the staff at Zorzor Hospital as a medical technician. His wife, an LTI graduate and a former member of St. Peter's Church, is now on the nursing staff at the hosptal.

Outstanding events in the last year also include the sending of four Liberian representatives to the All-Africa Lutheran Conference in T ganyika, and two Liberian teach in our church schools went to Gold Coast for a study tour of mission schools there. One of teachers has just completed a tou our own mission schools, made sible by the airplane.

In Monrovia, under the auspice the United Christian Fellowship, "Martin Luther" film was shown three evenings. Response was ex lent and Lutherans in Liberia are ginning to look upon their chu with new pride.

There are still too few people preach God's Word, both mission personnel and Liberian pastors. O half of the missionary personnel the field are serving their first t of service (this means they h been in the country 27 months less). Less than half of the person have a working knowledge of Lo or Kpelle, the languages used m commonly in our work in the terior.

Well, this is a picture of the w we are doing here. Just as the co try has begun to develop, we signs of the church starting awaken and we are encouraged. C optimism must not blind us to slowness with which the developm of the church actually proce Christianity, here as elsewhere, mands so much of the individual t we cannot expect the growth to co in whole villages or chiefdoms clans; just as at home we do not pect whole blocks, or neighborhoo or cities, to accept the Gospel masse. The church is still planted the hearts of individuals who "called out" from the others.

The Topic for February

An Inter-Lutheran Topic
Edited by the Rev. John Mangum
1228 Spruce St., Philadelphia, Pa.

Use Your Doubts

BY HJALMAR W. JOHNSON

If you are a typical Lutheran layman you tend to overlook one important section of Jesus' great commandment. Like the majority, you have readily appreciated that your heart and soul are involved in loving God and your neighbor. But you have forgotten the part of the commandment that says, "You shall love the Lord your God . . . with all your mind." (*Matt. 22:37*)

Jesus does not describe the love of the mind for God as something optional. It is not an elective to be chosen or disregarded at will. On the contrary, use of the mind is a divine command. The man who submits his emotions and will to God, must also give his intellect.

In the light of Jesus' command and of other scripture passages, ignoring the mind is a critical omission. "When I was a child," St. Paul wrote, "I spoke like a child, I thought like a child, I reasoned like a child; when I became a man, I gave up childish ways." (*1 Cor. 13:11*) "Brethren, do not be children in your thinking . . . but in thinking be mature." (*1 Cor. 14:20*)

Concerning prayer Paul declares, "I will pray with the mind also." (*1 Cor. 14:15*) He wants his presentation of the gospel to be understood. "We write you nothing," he says, "but what you can read and understand; I hope you will understand fully . . ." (*11 Cor. 1:13*) To the Romans he writes, "I want you to understand this mystery, brethren." (*Rom. 11:25*)

The watchful and prayerful believer does not dare to become mentally lazy. The Lord has told him to "beware of false prophets who come to you in sheep's clothing but

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Author

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Topic Aims

1. To help the men to appreciate the contributions to their spiritual lives that can result from doubt when it is handled positively.
2. To motivate the men to use their minds to increase the depth and breadth of their Christian understanding.

Worship

Suggested Scripture: Luke 7:19-28 (Jesus and John the Baptist) and John 20:19-29 (Jesus and Thomas)

Suggested Hymns. "How Firm a Foundation", "O for a Faith that Will Not Shrink", "O for a Closer Walk with God", "Dear Lord and Father of Mankind", "Lord, Keep us Steadfast in Thy Word".

inwardly are ravenous wolves. You will know them by their fruits." (*Matt. 7:15-16*) Such discrimination involves the use of a mind that has been enlightened by the Word of God.

"Then if any one says to you, 'Lo, here is the Christ!' or ,There he is!' do not believe it. For false christs and false prophets will arise and show great signs and wonders, so as to lead astray, if possible, even the elect." (*Matt. 24:23-24*) "Beloved, do not believe every spirit, but test the spirits to see whether they are of God; for many false prophets have gone out into the world." (*1 John 4:1*) If faith were without critical discrimination, how could we "hold fast what is good?" (*1 Thess. 5:21*) If it were not for wholesome questioning in every area of human experience, what difference would there be between faith and credulity?

Recall some of the many passages in scripture which underscore that God does not give undiscriminating approval to every profession of faith. He does not automatically accept every act of so-called worship in which "people draw near with their mouth and honor me with their lips, while their hearts are far from me, and their fear of me is a commandment of men learned by rote." (*Isa. 29:13*) "Not every one who says to me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of my Father who is in heaven." (*Matt. 7:21*) "You say, I am rich, I have prospered, and I need nothing; not knowing that you are wretched, pitiable, poor, blind and naked. Therefore I counsel you to . . . anoint your eyes that you may see." (*Rev. 3:17-18*)

Luther Defends His Right

When Luther was told that he had no right to doubt or question the authorities in the church he replied "Unless I am convicted by scripture and plain reason (I do not accept the authority of popes and councils for they have contradicted each other.) my conscience is captive to the Word of God." Because Luther loved God with both mind and heart he wanted believers to know the truth of the gospel.

Paul speaks for every thoughtful believer when he states that there are limits to all human understanding. He did not claim that one could be perfect either morally or intellectually. "For our knowledge is imperfect and our prophecy is imperfect . . . for now we see in a mirror dimly . . . " (*1 Cor. 13:9-12*).

But Paul did not use the limitations of human understanding as an excuse for unbelief. He did not say that because he did not "understand fully" he would not preach Christ. He did not indulge in the fallacy that claims that since I do not know everything, I do not know anything.

Ask Reverent Questions

Thoughtful Christians love the Bible with both mind and heart. In order to let the Bible speak to each of us personally, we need to ask reverent questions.

The Bible is the Word of God, yet the books of the Bible appear under the names of human authors. How do these human authors fit into the picture?

The books of the Bible were written over a period of many years. How are these books related to each other? Is there agreement or disagreement or both? How do the temporal cir

umstances affect the content?

God is eternal, but a great deal of istory appears in the Bible. The Eternal is revealed in the temporal. What is relevant to us today?

We cannot hope to understand the ıystery of our Lord's Person. Yet Christ has given himself to our minds s well as to our hearts and wills hen he asks, "Who do you say that am?" (*Luke 9:20*)

We cannot hope to understand the ıystery of Christ's innocent suffer- ıgs and death and resurrection. Yet ur Lord gives himself to our minds s well as to our hearts and wills ırough his question and interpreta- on, " 'Was it not necessary that the hrist should suffer these things and ıter into his glory?' And beginning ith Moses and all the prophets, he ıterpreted to them in all the scrip- ıres the things concerning himself." *Luke 24:26-27*)

Mind and heart and will have been iven not only for the communica- on of the gospel but also for the defense of the gospel." (*Phil. 1:16*) Always be prepared to make a de- nse to any one who calls you to ac- ount for the hope that is in you, yet o it with gentleness and reverence." *I Peter 3:15*)

Perplexities and Doubts

Throughout scripture is a forth- ght recognition of the fact that ose who love God have experienced rplexities and doubts. Like Paul, me have been "perplexed, but not iven to despair." (*II Cor. 4:8*) In hers despair has temporarily taken ver. A fearful Elijah prays that he ight die, saying, "It is enough; w, O Lord, take away my life." *I Kings 19:4*)

Faith struggles with perplexity in the lament of Job, "Behold, I go forward, but he is not there; and backward, but I cannot perceive him; on the left hand I seek him, but I cannot behold him; I turn to the right hand, but I cannot see him. But he knows the way that I take; when he has tried me, I shall come forth as gold." (*Job 23:8-10*)

Jeremiah too does not shrink from bold questions. "Why is my pain unceasing, my wound incurable, refusing to be healed? Wilt thou be to me like a deceitful brook, like waters that fail?" (*Jer. 15:18*)

Habakkuk uttered a passionate cry. "O Lord, how long shall I cry for help, and thou wilt not hear? Or cry to thee 'Violence!' and thou wilt not save? . . . Thou who are of purer eyes than to behold evil and canst not look on wrong, why dost thou look on faithless men, and are silent when the wicked swallows up the man more righteous than he?" (*Hab. 1:2, 13*)

In the New Testament is John the Baptist who wonders if Jesus is the final revelation of God. "Are you he who is to come, or shall we look for another?" (*Luke 7:19*) There is also Thomas who will not believe in the resurrection unless the Lord submits to certain tests. "Unless I see in his hands the print of the nails, and place my finger in the mark of the nails, and place my hand in his side, I will not believe." (*John 20:25*)

God Used Job's Doubts

Although sinful living does breed doubt concerning the truths of God, calling all doubt the result of conscious and deliberate sin is unrealistic and untrue. Suffering and personal integrity are not mutually exclusive. The very opposite is true.

There are honest difficulties and honest doubts.

In the book of Job we see how an ancient teaching regarded all suffering as a sure sign of God's punishment for sin in the life of the one who suffered. God used Job's doutbs and denials of this teaching as the means of correcting and teaching. He led men to realize that the righteous man also suffers and that he often suffers because he is righteous.

Jesus said, "The Son of man must suffer many things . . . If any man would come after me, let him deny himself and take up his cross daily and follow me." (*Luke 9:22-23*) Read also Luke 13:1-5, John 9:1-3, and Matthew 5:1-12.

Jesus did not praise the doubt of John the Baptist. But concerning John himself the Lord declared, "Truly I say to you, among those born of women there has risen no one greater than John the Baptist; yet he who is least in the kingdom of heaven is greater than he." (*Matt. 11:11*)

Paul tells us that before his conversion he had been "extremely zealous" for the traditions of Judaism. (*Gal. 1:14*) But as a servant of Jesus Christ he not only doubted, but denied, the continuing authority of those beliefs and practices. "For freedom Christ has set us free; stand fast therefore, and do not submit again to a yoke of slavery." (*Gal. 5:1*) If the apostle Paul had never been led to doubt Judaism, he would have remained under the yoke of slavery. He would not have received the free gift of God's righteousness. (*Rom. 10:1-4*)

As Martin Luther searched the scriptures he doubted the religious authority and practices of the Roma hierarchy. Luther, like brav pioneers of faith before him, dar to doubt and to deny that the Roma hierarchy was sovereign over man conscience. God used those doub and denials in the rediscovery of th gospel.

"Increase our faith," said th apostles to the Lord. (*Luke 17:5*) Like them, every believer must pr for "a growth this is from God (*Col. 2:19*) Of course, we shall ha difficulties and sufferings. But Pa affirms that "suffering produces e durance, and endurance produc character, and character produc hope, and hope does not disappoi us, because God's love has be poured into our hearts through th Holy Spirit which has been given us." (*Rom. 5:3-5*) Instead of yie ing to the illusion that he has a rived at the finality in faith, hop and love the believer prays for gra to "grow up in every way into hi who is the head, into Christ." (*Eph 4:15*) "Grow in the grace a knowledge of our Lord and Savio Jesus Christ." (*11 Peter 3:18*)

To the Leader

1. State the reason for a discussi of the mind's love for God. It mig be pointed out that this part of th great commandment has been stress because of a common misconcepti People often erroneously assume th reason and faith must always enemies. Among the various ways which this mistaken assumption stated or implied are the followin

A. Reason can only be proud. can never be humble.

B. Reason can never be a serva in the household of fa demonstrating "obedience

the faith." (*Rom. 1:5*)

C. Since God's thoughts and ways are as far beyond man's thoughts and ways "as the heavens are higher than the earth," it is impossible to love God with our minds. (*Isa. 55:9*)

D. The mind, involving reason, cannot be enlightened or redeemed by Christ.

On such presuppositions faith would have no alternative but to be the enemy of reason even though that would mean that less than the total man becomes Christ's own to live under him and serve him.

2. Stress the fact that doubt must never be an end in itself. Some doubters are very dogmatic. They doubt everything except their own doubts. When a man begins to doubt his own doubt he has taken a step in the direction of faith. When doubt becomes an end in itself, the road leads ultimately to intellectual and moral suicide.

Whatever legitimate uses doubt does have in the human pilgrimage, the goal is not doubt but faith. We cannot continue to live by what we doubt. We must live by what we affirm through faith. Faith, however, need not be irrational just because it is faith. Jesus said, "Did I not tell you that if you would believe you would see the glory of God?" (*John 11:40*) Since belief is not credulity, the Lord commanded the believer to exercise God-given discrimination, which is the servant and ally of Christian faith. Devotion and commitment to that which is true in any area of our lives requires the rejection of the false.

Questions for Discussion

1. Is all doubt a sin?

2. May doubt have a necessary function in the preservation of true faith?

3. What kind of "faith" would we have if we believed everything we read and heard?

4. What distinction (s) should be made between a "rationalist," as that word is frequently used, and a man of Christian faith who endeavors to love God with all his mind?

5. What is the distinction between doubt and unbelief?

6. In what spirit should we confront our own doubts and the doubts of others?

7. In the light of what you have observed and read, would you conclude that unbelief leads to joy in living and enthusiasm for life?

8. What is the relation between a man's faith and his willingness to do God's will? Read John 7:16-17.

9. Where does the believer receive the true knowledge of Christian faith and life?

10. What is the relationship between our Christian faith and: A) Our prayer life? B) Our use of the Bible? C) Our participation in the fellowship of worship in the Christian church?

11. To whom did John the Baptist appeal when doubt assailed him?

●

Audio Visual Aids For February Topic

First Choice: *We Believe.*

This sound filmstrip having 81 frames in black and white with a long-play record is one in a series recently produced by the United Lutheran Church in America on funda-

mentals of the Christian Faith. It is designed to introduce learners in the Christian way of faith to an appreciation of the value and the importance of the Apostles' Creed in their daily lives. It shows a young soldier, an intermediate boy, and an intermediate girl, as they discover values of the Apostles' Creed as a summary of personal belief, as a link with Christian History, and as a modern bond between churches and Christians.

Secure from the Religious Film Association or our own Publication House in Philadelphia.

Second Choice: *Beginning With Me.*

This sound filmstrip having 66 frames in black and white with two 78 rpm records presents a situation in which Mary Scott finds herself lacking in faith and is disturbed by the conditions of the world about her. After someone makes the suggestion she becomes responsive to the idea that "the Lord should change the church by beginning with me." This leads her to make religion vital in her home, family circle, community, in her church locally and in its outreaching service. Her faith is greatly strengthened as a result.

Secure from the Evangelical and Reformed Church headquarters or our own Publication house in Philadelphia.

Education for Living

BY EARL S. RUDISILL

Understanding Older People

"Youth must be served"—for many years we've been hearing these words, and the accent has been on the young. In recent years, however, we have become aware that older people too are to be served—or be helped to serve themselves. There are more older people than ever before, and their comparative numbers are increasing. Almost every magazine has published the figures. The number of people at middle age or over has doubled in thirty years, and one-half of those who are now fifty will live twenty-five to fifty years longer.

These mounting numbers of older persons present an opportunity to the church as well as to other agencies. We need more than ever to know what their characteristics are, what they can do, and what their aspirations are. We have to recognize that the marks of older people have changed and are still changing. at one time a man of fifty was "old." Not too many years ago most people never reached fifty. Pessimism about "seniors" is not justified.

If we are to work successfully with older folks we must *like* them—in an understanding way. Too long they have been misunderstood. Patience is required for such work—as with other age groups. Among them we'll find some whose interest in doing things is rather vague, but others are decidedly creative and eager. It is a sure thing that they want to be and do things where they feel they are wanted.

There are today many community or municipal programs for and by people of retirement age, and younger. Church programs are coming into being, and we are going to need much more interest in this field as well as planning for and with the people concerned. Among the older folks we find some who are "underprivileged," but there are others who have adequate funds to do the things that interest them. They find also that a number of the "social barriers" which once divided groups are lowered for the older set.

Many of the elders are experiencing fair weather, but for others there are clouds. Their problems include family relationships, employment or unemployment, lack of adequate income, impaired health, living arrangements, emotional troubles, and personal instability. In cases where families are unable to meet these problems, we of the church, and other agencies, should prepare ourselves to step in and help, or to point families and individuals to sources of help. Some states have commissions on the problems of the aging. The personnel people of industrial plants may be able to give some help. Pamphlets are available from the U. S. Bureau of Labor Statistics. Persons in communities who have followed hobbies for some time may be willing to extend a hand.

Our churches and communities have a wide variety of gifted persons who could be of help. It is the part of the churches to discover the needs, and recruit the persons who are qualified to help with the needed facilities. In some cases the best services will be rendered by a combination of churches. Whatever the needs and whoever the possible helpers our churches need to be ready to serve the older people as well as those of less years.

Do You Want To Be a Deacon (Church Councilman)?

The highest honor a layman or laywoman can ever receive is to be elected a deacon by his or her church. But he or she must pay a price for this honor. There are certain requirements which he or she must meet.

1. He should measure up to the requirements in 1 Timothy 3:8-13.
2. He should live a consecrated Christian life, bringing no reproach by his conduct upon the church or Christ.
3. He should attend church every Sunday morning and all special services, and all special church meetings, unless hindered by some reason, conscientiously approved.
4. He should be a tither, bringing his tithe systematically to the church for the sake of the Lord's work.
5. He should be evangelistic and missionary in spirit, deeply interested in the salvation of souls everywhere.
6. He should be fully cooperative with the pastor and church in a great spiritual program of advancement.
7. He should be a man who refrains from destructive criticism of his pastor and church, willing to settle all difficulties in a quiet and Christian manner, without hurting the cause of Christ and his church.
8. He should be able to keep in secrecy those things which should not be discussed with others.
9. He should be active in most church activities.
10. He should be a man about whom people say: "He is a Christian man!"

—Copied

News and Views From Headquarters

By Howard L. Logan

Recently we had the pleasure of attending the convention of the North Carolina Synod Brotherhood. Many fine reports were given, but one was of special interest. It was reported that 25 of the Brotherhoods of that Synod subscribe to *Lutheran Men* for every member of their Brotherhood. Sixty-four other congregational Brotherhoods subscribe for at least 50 per cent of their members. This is an excellent record and one which we hope may be duplicated in other synodical Brotherhoods.

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We have received a report from Grace Lutheran Church, Fairmont, W. Va., on the results of the use of the King's Men program in their congregation. The average attendance for the four Sundays in September, 1956, showed an increase of 71 over 1955. There were 74 more for communion in '56 than there were in '55. This total of communions was 16 more than communed at the Easter, 1956, services. This is another evidence of what can happen when men use the King's Men program.

●

Here are some figures from a congregation after the Lutheran Evangelism Mission had been held. The church, Trinity Lutheran, New Haven, Conn. They report 48 persons were received as a direct result of the LEM. Interesting is the three highest percentages of church background of new members: Lutheran 54 percent, None 11 percent, Roman Catholic 9 percent. A large percentage of the new members was MEN, 45 percent which is higher than present ratio of men in congregation. The over-all communing record of the new members is higher than the over-all congregation record. New members represent 16 percent of the congregation and pledged 21 percent of the 1956 budget. MEN, the Lord does give results if we are faithful in witnessing.

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Men in the news: The Stewardship Department of the Church has a new fund-raising director in *William B. Hancock* of Spring Grove, Pa. He is a member of the Brotherhood of St. Paul's Lutheran Church. Mr. Hancock served as an artillery major in World War II. He is a native of Conn. . . . *Osgood Magnuson* of St. Paul is the first layman chosen as an administrative secretary of a Lutheran Student Foundation. He will serve

in this capacity for the Lutheran Student Foundation of the State of Minnesota. He is an active 4-H leader in his state and a member of the ELC . . . Massachusetts Baptist churches recently launched a two-year *Lay Development Program* as a pilot project. The purpose to strengthen and develop American Baptist lay leadership. The Baptist four-year program on a nation-wide basis is to be inaugurated in 1957.

●

Among our Conference Brotherhoods: *Philadelphia Conference* will hold its annual ladies night banquet at McAllister's in Philadelphia on February 7 . . . *Central Conference*, Florida Synod, Brotherhood met in Lakeland recently and listened to Dr. Fry's Kitchener address on tape . . . *Northern Conference*, Texas Synod, held its first annual convention at First United Lutheran Church, Dallas recently, reports President Walter E. Otto . . . *Ebenezer Conference*, Georgia-Alabama Synod, listened to Synodical Brotherhood President David Blomstrom speak on "Onward Brotherhood," Carl Lettow, president, presiding . . . *Eastern Conference*, NY & NE Synod, held a retreat at Lake Luzerne. Two Schenectady ministers, Pastors Donald Rea and George L. Haag were the leaders.

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A recent action of the ULCA convention granted the auxiliaries the privilege of appointing an advisory member to the boards of the Church. The Administrative Committee appointed for The Brotherhood the following: American Missions, Howard L. Logan; Higher Education, Merwyn A. Fuss; Social Missions, Hans Freuenfels; Publication, Wm. Shetlock; Parish Education, Eugene Kelchner and Foreign Mission, Howard L. Logan.

●

The American Federation of Lutheran Brotherhoods met in Chicago in December. Representing the ULCA Brotherhood were the following: B. T. Bodie, Dewey Arndt, E. A. Anderson, the Rev. P. G. Beer, Lawrence Speckman, Luther Arneson, Harold Boos. Clifford Cavanaugh, Grover Erdmier and Howard L. Logan.

●

The ULCA Board of Social Missions has elected the Rev. Harold Haas of Jersey City as its new executive secretary, starting February 1. Pastor Haas, a native of New Jersey, succeeds Dr. C. Franklin Kock, who retired January 1, 1957. The Brotherhood of the ULCA congratulates the board on its selection and wishes Dr. Haas a fruitful ministry in his new post.

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A Quotable Quote: "The man who wants to do something finds a way; the others find excuses."

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Among congregational Brotherhoods: *Hollywood Lutheran, Los Angeles*, was one of a number that observed Brotherhood Sunday. The men conducted the services and two men brought messages on "Martin Luther" and "Who Is My Brother" . . . *Resurrection Lutheran Church, Rochester, N.Y.*, was the scene of one of the largest "Leader's Appreciation Programs" in the history of the local Boy Scout Council. M. Jerome Reid, a member of the church, was the leader. More than 1200 attended. A number of Silver Beaver Awards were made. *Resurrection Church* won

the "Unit Participation Award" . . . *Men of St. Luke's, Silver Spring, Md.*, held a Seminarians Meeting recently, with emphasis on the ministry . . . *St. Mark's, Hagerstown, Md.*, in holding its annual fathers and sons dinner, used the dinner to rally a group of boys to visit Gettysburg College. The idea was to interest the boys in a Lutheran college.

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"I have held many things in my hands, and I have lost them all; but, whatever I have placed in God's hands, that I still possess."

—Martin Luther.

●

Foreign Mission Notes: Give generously to the Epiphany Appeal in your congregation . . . The American Lutheran Church recently voted to start new work in Ethiopa and to increase their mission work in Mexico . . . One of Indonesia's largest Lutheran churches in Sumatra recently was the scene of the ordination of 42 native pastors. They became pastors in the Batak Christian Church. Not many years ago the Bataks were cannibals.

●

A recent report from the NCCC USA indicates a per capita giving in 1955 of $53.94 for all purposes in the Protestant Church. This covers 48 Protestant and two Greek Orthodox Communions. The highest per capita was $193.45 given by members of the Free Methodist Church. Where does your gift to the church fit in this picture?

Howard L. Logan

Principal Leaders in Laymen's Retreat at Thiel College

Thiel College, Greenville, Pa., was the scene of a three-day retreat in which 78 laymen of the Pittsburgh Synod participated, November 23-25.

Principal leaders, shown above, are, left to right: Dr. Edward K. Rogers, Greenville, secretary of evangelism and stewardship for the Pittsburgh Synod, who was retreat chaplain; Dr. G. Elson Ruff, editor of **The Lutheran;** and Richard T. Sutcliffe, associate director of the Department of Press, Radio and Television for the ULCA.

The theme of the retreat was, "The Impact of Christianity in the United States and Throughout the World." Some of the topics for discussion included, "The Struggle for World Order—Christianity vs. Communism," "Christianity and Moral and Social Problems," "Christianity, 1975," and "Christianity, a Shaping and Motivating Factor in American Life."

This was the seventh annual laymen's retreat for men of the Pittsburgh Synod.

Leaguers Serve the Church

Over one-hundred-and-fifty United heran youth got tired muscles last mer! And they loved it! They e participating in the Work np program of the Luther League America.

Six eight-day Work Camps were d in 1956. Washington, New York, edo, Albuquerque, Lincoln, New ndsor, each in turn, saw and heard her Leaguers work and worship, dy and play. These testimonies of ristian love and concern have nted church interiors, built fences, ared land and processed clothing overseas relief.

"Through the language of paint shes, saws and dirty hands," ites one work camper, "we have ched across the barriers of race d misunderstanding. Work Camp- discover that the Church is not ly a group of worshippers who her each Sunday, but a com- nity of believers who listen to God ling them to service."

More than work is accomplished. posure to human problems and rticipation in a solution makes ork Camping "the most wonderful perience of my life!" Camps are ated in, or related to, areas of so- l problems. A real learning pro- s takes place in this inter-racial, er-cultural, inter-national group. ther than only talk, hands become volved. The Theme is "Wanted: ther Leaguers with Dirty Hands!"

The 1957 Work Camp program is set. Seven one-week camps are ranged for the United States and nada.

Edmonton, Alberta, Canada (June 29-July 7)—Serve at hospital for chronically-ill aged.

Konnarock, Virginia (July 6-14)—Painting at a Southern Mountain School operated by the church.

Zelienople, Pennsylvania (July 6-14)—Work at the Lutheran Children's Home.

Philadelphia, Pennsylvania (July 13-21)—Help repair a Negro Lutheran Church.

Seattle, Washington (July 20-28)—Work at the Lutheran Compass Mission, located in the "skid-row" section of the city.

Chicago, Illinois (July 20-28)—Prepare classroom for Christian Day School in inter-racial congregation.

Minneapolis, Minnesota (July 27-August 4)—Painting at the Plymouth Youth Center, a settlement house in the city's blighted area.

A five-week Work Camp, limited to ten Americans, 17 to 24 years of age, will be held June 27 to August 1, 1957, in the U.S. Virgin Islands. The camp will assist in church repairs and study the work of the Caribbean Synod. This is the first long-term Work Camp to be sponsored by LLA.

Dr. G. Elson Ruff, editor of The LUTHERAN, has said, "A little love can go a long way in solving tough human problems." Work Camps offer one such expression of love.

Youth interested in this program are encouraged to request information and application forms from: LUTHER LEAGUE WORK CAMPS, 825 Muhlenberg Building, 1228 Spruce Street, Philadelphia 7, Pennsylvania.

Scouting in the UCLA

By Dr. George A. Eichler

320 E. 20th St., Northampton, Pa.

As you read this you will just about have become used to writing 1957 and Scouting will be forty-seven years old. That's long enough for a movement to grow up and demonstrate its usefulness as Scouting has surely done. The world has changed a lot since 1910, when Scouting was organized in America. Most of the things we enjoy and take for granted today were not known in 1910. Then there was no radio or TV or airplanes, and automobiles were odd-looking, unreliable machines.

Has Scouting changed that much since 1910? The answer is, no. Scouts still memorize the same oath and law and tie the same knots. They go hiking and camping. There have been a few changes and some additions but basically scouting is the same as it was when first organized in 1910.

The desires and needs of boys not change much. Most boys like and adventure such as is fostered the Boy Scout program. They are so eager for the sympathetic leac ship of consecrated men. Here is great challenge for all good Broth hood men. Make use of the time-te ed program of the Boy Scouts to le your boys over the rough spots adolescence to good citizenship.

Love Him For His Own Sake

It is cheap slot-machine religion that is used as a means to an end rather than an in itself. Would you like to have peace of mind? Try religion. Would you like to get al better with members of your family, with those with whom you work at the office? Relig might help. Would you like to have a healthier body, a healthier mind? Try religion. D misunderstand me. Religion does give peace of mind; it does provide better relationships does mean healthy minds in healthy bodies. But religion is not a means to anything ot than the presence of God. We should seek God, not for what we can get out of Him, but what He can get into us. We should love our earthly fathers, not to increase our allowance inheritance, but because of our appreciation and respect for them and because they lovable. We should love God because of our love for the things God loves. We should s to be used of God rather than seek to use God.

Gaston Foote, in
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(Fleming H. Revell Co.)

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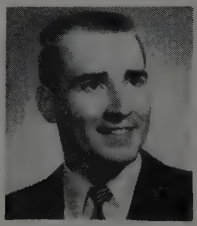
February is Scouting Month

By action of the Kitchener convention the emphasis in the February men's meeting should be on Scouting. Here is an opportunity to honor scouts in your congregation or community. A special offering in your meeting is asked for promotion of Scouting by the ULCA Brotherhood. See details in mailing sent to affiliated units in December and in Pastor's Desk Book mailing in January.

Stewardship of Life Winners Announced

An Illinois chemist and the 20-year-old bride of a Florida Lutheran pastor have won the $500 international Stewardship of Life Awards in the United Lutheran Church in America for 1956.



Dr. Kurtz

The winners—Dr. George Wilbur Kurtz of Elmhurst, Ill., and Mrs. Dorothy Faye Kistler of Orlando, Fla.—were announced at the annual ULCA convention dinner of the theran Laymen's Movement for St ardship.

The award to Dr. Kurtz was m by Everett G. Mitchell, Oct. 28, the winner's home congregati Epiphany Lutheran Church, E hurst. The award to Mrs. Kistler made on the same day by Judge V tor O. Wehle of St. Petersburg, F area chairman of the Laymen's Mo ment and a member of the Uni Lutheran Church Executive Board St. John's Lutheran Church, Orlan Winter Park, Orlando, Fla.

Kurtz, a 27-year-old Ph.D., Army veteran, resides at 123 La dale Avenue, Elmhurst, Ill., and i councilman of Epiphany Church. is a food research chemist at S & Co., Chicago meat packers. He ceived his doctor's degree from P State University, 1954, and is p president of the institution's Luth an Student Association.

Zeal to serve the church has alw been characteristic of Kurtz. A boy in Temple Lutheran Church Brookline, Havertown, Pa., he wa leader in church school affairs attained the rank of Eagle scout the church troop. During his coll days at Penn State University, K became president of the Luthe Student Association and a leader the religious life of the campus also at Grace Lutheran Church, S College, Pa., where he worshipp At Epiphany, Elmhurst, his pres parish, he is serving as stewards leader.

He produced the publications

ector Project Campaign and was rker in the Every Member Visit. s an active Brotherhood member, lay school teacher, and sports ram director for the church's gers. He recently participated in esentation dramatizing the social ions work of the United Luther- hurch.

●

anada Convention Theme "Time For Action"

ime for Action" was the theme e 29th annual convention of the herhood of the Canada Synod at erloo College, Waterloo, Ont., on 21. The Rev. Luther Eberhardt mwood led the opening devotions, President Roy Hilker welcomed delegates and visitors.

G. Hagey, president of Waterloo ege, spoke on "Waterloo College ansion," outlining future plans. alter Ludwig reported on the A Kitchener convention. Gordon er reported on work projects at Lutheran Summer Camps at ewood Park.

he new constitution for the herhood was presented. It was decided to lengthen the conven- from a half-day to a two-day ion.

o be of better service to the rch, the dues were increased to 0 per member for the Canada od. ULCA dues of $1.50 were rted.

he executive reported having ed many congregations during past year, and several Brother- ds were said to have joined the odical group.

fter dinner in the college din- hall, representatives from ten herhood branches took part in a panel discussion on "Brotherhood in Action," with the Rev. Delton Glebe serving as moderator.

Life memberships in the ULCA Brotherhood were presented to two members for outstanding contributions to the Brotherhood: Earl Stieler, who was general chairman of the Kitchener convention committee for the ULCA Brotherhood convention, and Roy Hilker, retiring president of the synodical Brotherhood.

The following officers were elected: Walter Ludwig, of Waterloo, president; Ray Kundinger, vice president; Howard Herter, secretary, and Elton Wilker, treasurer. Executive members are the Rev. H. Nuhn, the Rev. Delton Glebe, Ernest Miller, Earl Stieler and Emmerson Kalbfleisch.

—Samuel Weicker

●

Reporter Receives Award

At the West Virginia Brotherhood convention last year, Jack E. Bero was presented with a certificate of award for having the distinction of being the outstanding congregational Brotherhood news correspondent for *Lutheran Men*. His news items about the "coffee fellowship" and "thank-you jars" used by the men of Trinity, Wheeling, received special mention from the editor in the May issue—the only news item to receive any special recognition last year.

—D. W. Reiter

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Maryland Synod Brotherhood Central District Meeting

Lutheran men of the Central District Maryland Synod Brotherhood held their annual fall meeting and banquet at Trinity Lutheran Church, Taneytown, Md., Nov. 13.

A turkey dinner was served by the Ladies' Mite Society of Trinity Church to 117 members and guests. Dr. J. Frank Fife, president of the Maryland Synod, was the guest speaker.

Trinity Brotherhood male chorus, under direction of Henry Reindollar, accompanied by Harry Reindollar, entertained with vocal selections.

The men were challenged to give their full support to the Evangelism Mission, which was held in Frederick County in December, and will be held in Carroll County in February; also to support the King's Men church attendance crusade, the Boy Scout program, and the Brotherhood convention in Pittsburgh in 19

The following officers were ed: President Earl W. Luckaba Hanover, Route 1, Pa., of Imm Church, Manchester; Vice Pres Robert J. Peterson, 610 Grant Frederick, of Good Sheph Church; Secretary William J. F 250 Washington Rd., Westmi of Uniontown Parish; Treasurer bert W. Bowers, Taneytown, 2, of Trinity Church, and Dr. Seibel, pastoral advisor, West ster, Route 1, of St. Mary's Ch Silver Run. The officers were stalled by Dr. Fife.

—William J. Flo

Unusual Ground-Breaking Ceremony

The children shown above are literally digging at the grass roots for their new p house. The Sunday-school children of Immanuel Lutheran Church (Missouri Synod), Daver Ia., formed an outline of the proposed building and with their little shovels participate ground-breaking ceremonies. The Rev. L. G. Schember, pastor of the church, officiate

Football Prowess

Lenoir Rhyne, ULCA college in North Carolina, completed it season of nine games with an undefeated, untied record this year, scor ing 379 points against its opponents' 70. Lenoir Rhyne was among about a dozen colleges in the nation to complete its season undefeate and untied.

Lutheran Brotherhood Sets Convention Dates

The Brotherhood of the United Lu-eran Church in America will hold 50th anniversary convention in ttsburgh Oct. 17 to 19, 1957.

The Brotherhood executive com-ittee selected the dates and theme r its first odd-year biennial con-ntion of the men's auxiliary at a ecial meeting. In previous years e Brotherhood had met in even-mbered years just prior to the bi-nial convention of the United Lu-eran Church.

Principal business to come before e "extra" convention of the Brother-od will be approval of a new con-tution and by-laws, which call for change in name for the men's xiliary to United Lutheran Church n and approving different conven-n years.

Theme for the Pittsburgh conven-n will be "Forward With Christ." eakers will include Dr. Everett G. tchell, Chicago, director of NBC's rm and Home Hour and vice presi-nt of the Lutheran Laymen's Move-nt for Stewardship; Dr. Fred egman, pastor of Holy Trinity theran Church, Akron, O., former esident of Midland College, Fre-nt, Neb., and Dr. F. Eppling inartz, New York, secretary of the ited Lutheran Church in America d president of the Nation Lutheran uncil.

The Rev. Raymond Tiemeyer, New rk, administrative assistant to esident Franklin Clark Fry of the ited Lutheran Church, will serve convention chaplain.

Convention sessions will be held at First Lutheran Church in Pitts-rgh. The Penn Sheraton will be the convention hotel.

Workshops will be held for con-gregational Brotherhood presidents, treasurers and stewardship leaders; on Boy Scouting, *Lutheran Men,* Brotherhood monthly magazine; pro-gramming and the King's Men, the Brotherhood evangelism effort.

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Administrative Committee Approves 1957 Convention Plans

At the November meeting of the administrative committee of the ULCA Brotherhood, a number of important actions were approved relative to the 1957 convention of the Brotherhood. The dates have been set for October 17-19. The host is First Lutheran Church, Pittsburgh, and the convention hotel will be the Penn Sheraton. Registration fees for delegates have been set at $5 and for visitors at $2 each.

The theme for the convention is "Forward With Christ." Three workshops have been approved for Scout leaders, officers and those interested in programs. It is hoped that many men will register early even though it is not necessary to register in advance this time. Reservations for the banquet and other fellowship activities will be handled by the local committee and details will follow later. Please get the date on your calendars NOW!

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Illinois Brotherhood Holds Annual Convention

The Brotherhood of the Illinois Synod held its 38th annual convention at Trinity Church, Rockford, Ill., on Oct. 27. About 75 delegates and pastors attended.

President Luther Arnesen presided. The Rev. O. Garfield Beck-

strand II, assistant pastor of the host church, led the devotional service. A welcome was extended to the convention by Pastor Beckstrand I and Charles Finch, president of the Men of Trinity. The Rev. George H. Hoog brought greetings from the Illinois Synod.

Grover Erdmier, chairman of the nominating committee, presented the following nomination slate for 1956-1957: Luther Arnesen, Chicago, president; George Weber, Beardstown, senior vice president; Clifford Cavanaugh, Chicago Conference, vice president; Dan L. Metzger, Northern Conference, vice president; Robert Harrison, Central Conference, vice president; W. E. Benz, Southern Conference, vice president; Seth W. Rutzen, Lomhard, secretary; Jasper T. Berhenke, Lena, treasurer; Harold V. Boos, Chicago, gleaner scribe.

President Arnesen in his report stressed an adoption of some kind of tangible assistance for the Social Mission Board in its work among the senior citizens of the synod. He also proposed establishing a permanent memorial to the late Dr. Harmon J. McGuire, to be used to help mission churches.

The convention rejoiced over the response to the Mission Minute Men program. Through the offerings of that group and of local Brotherhoods, the revolving loan fund has reached the amount of about $25,000. The following congregations have received help from the fund: Christ the King Church, Ferguson, Mo.; Gloria Dei Church, Northbrook, Ill.; Christ Church, Decatur, Ill.

Harold Noreen, president of the Wisconsin Brotherhood, and Dr. A. Wilde, Lake Geneva, Wisc., past president, brought greetings fr their organization. We were also h ored in having B. T. Bodie, pr dent of the ULCA Brotherhood, w brought greetings from Natio Headquarters.

The featured speaker at the b quet on Saturday evening was Bodie He spoke on the relations of the ULCA Brotherhood to synodical Brotherhoods. The banq was attended by 225 persons fr the state of Illinois.

Zion Church, Loogootee, Ill., Rev. Thomas L. Auer, pastor, ganized a new Brotherhood on D 5. Congratulations and best wis from the Illinois Synod Brotherho

—Harold V. Boo

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Educational Pitfall

It seems to me grimly possible th by 1957, we may have an educatio system in this country which glo with neon and glitters with chro schools and colleges with physi plants which might be the envy Kubla Khan, and student bodies size of small cities—that we may deed have, beyond our wild dreams, the *form* of education, *w out the slightest real substance.* A what frightens me is that the edu tors whose judgment I respect n tell me there is no easy answer the question of how, not simply get youngsters into educational stitutions—that's relatively simpl but to get them really *educated.*

—*American Alumni Council Ne*

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Hungary and Arab Refugee Need Our Prayers and Aid

Christians in Hungary and A refugees caught in the Middle E conflict need the prayers of Luth

all over the world, according to Carl E. Lund-Quist, executive etary of the Lutheran World eration.

e appealed to member churches he LWF to give the federation ossible aid in solving the prob- arising in the world's trouble

Since November 3, convoys of Red Cross have been able to get ugh to Hungary and we have ons to believe that none of these olies have been used among our ch people," Dr. Lund-Quist re- ed.

ut the LWF is "daily seeking to the possibility of helping our ch people, as well as the rest the population of Hungary in desperate need," and "it may possible within a few days or ks to aid our Church directly in gary."

ich help by the LWF would be ered in "complete coordination the World Council of Churches," Lund-Quist added.

alling for world-wide Lutheran ers on behalf of the Hungarians, LWF executive pointed out that op Lajos Ordass of Hungary in the latest message received from Budapest "speaks of his gratitude for the many prayers that have been offered on behalf of his Church and asks that these prayers continue."

●

Thiel to Aid Hungarians

Thiel College (Greenville, Pa.) faculty and students, inspired by their colleague, Dr. Bela Kolossvary, a native Hungarian and American citizen, are rising to join fellow Americans in aid for Hungarians.

The college scholarship committee voted to grant full tuition for a Hungarian refugee student. Action was also taken on the campus to raise $510 for room, board and fees.

The students were asked to share the Christmas spirit with a Hungarian refugee. Each student attending the Christmas dance on December 15 was asked to contribute one dollar to help defray the expenses for a Hungarian student to study at Thiel. There was no admission charge to the dance.

Dr. Kolossvary corresponded with the American-Hungarian Federation and with a refugee camp, near Salzburg, comprised largely of Hungarian students, in an effort to locate a

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Thoroughness

Ernie Pyle, the world's most famous and most-loved war correspondent, used to attach lf to a small military unit for several days, living as they lived in the field or at the front. When he had soaked himself in the experiences of these men, he returned to ear to write about them. Pyle wrote slowly, insisting on quiet. He always rewrote his nn at least three or four times before he sent it to the newspaper.

Abraham Lincoln rewrote the Gettysburg speech at least three times. There are those say he wrote it four times. In his final revision (which may be seen in the Library of ress at Washington, D.C.) he significantly added to the statement, "That this nation may a new birth of freedom," the glorious phrase "under God", making his challenge read, this nation under God may enjoy a new birth of freedom."

Dr. Alexander Whyte of Edinburgh, the Scotch sermon master, said, "No sermon is fit each which has not been written three times."

Benjamin P. Browne, in
LET THERE BE LIGHT
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capable student who wanted to go to college.

The Thiel International Student Association also conducted a clothing drive for Hungarians.

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Family Reunited as Refugees Arrive Here from Hungary

There were eleven Lutheran Refugee Service sponsored families among the Hungarian refugees reaching the United States during the first week of the emergency air-lift for r escapees from Hungary, acco to a report by the LRS.

More Lutherans from Hungar expected as planes chartered b Inter-governmental Committee European Migration will contin bring the speedily processed gees to haven in this country.

Among the very first to arriv der Lutheran sponsorship was Jolan Gyorgy and her two y sons, Istvan and Andreas. In York they were met by Mr. Gy husband and father, who saw family for the first time in five y Mr. Gyorgy fled from Hungar 1951, but was unable to brin wife and children along. His wif the children left Hungary with recent refugee flood, and Luth Refugee Service accomplishe speedy family reunion.

●

Knubel-Miller Lecture Series Begins Jan. 22

The schedule for the 14th a Knubel-Miller Lecture series wa nounced recently.

Dr. Gould Wickey, secretary Board of Higher Education, sai lectures will be delivered by the Dr. Martin J. Heinecken, prof of systematic theology at the Lu an Theological Seminary in P delphia on these dates:

Jan. 22-24: Pacific Lutheran T logical Seminary, Berkeley, Ca

Jan. 28-29: Epiphany Luth Church, Milwaukee, Wis.

Feb. 4-5: St. Peter's Luth Church, Kitchener, Ont.

Feb. 7-8: Advent Lutheran Chu Detroit, Mich.

Feb. 14-15: Church of the Red

Atlanta, Ga.

Theme of the series will be "Christ ...es and Unites." It is the theme ... the 1957 assembly of the Lutheran ...rld Federation in Minneapolis ...g. 16-25.

●

...ge Southern Conference Rally In Pacific Southwest Synod

The Southern Conference Brother... ...od of the Pacific Southwest Synod ...oyed its largest fall rally ever held, ...th 350 men present at St. An... ...w's, Van Nuys, in November. ...esident C. V. Tambert gave a ...resident's Message to the Men." ...e newly elected president is Robert ...ammer of Altadena.

Perspective

... you willing to forget what you have done ...or other people, and to remember what ...thers have done for you;
... ignore what the world owes you and to ...hink of what you owe the world;
... put your rights into the background and ...our duty into the foreground;
... see that your fellow men are just as real as ...ou are and to try and look behind their ...aces and into their hearts, hungry for joy?

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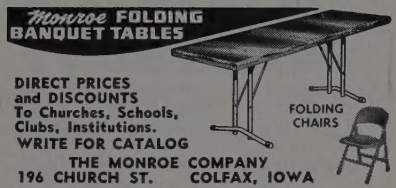

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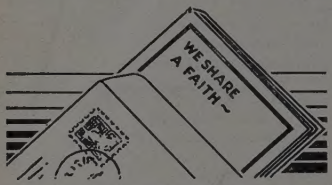

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